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Greek texts. In this Zographos Series not long since appeared the first volume of Plato: Introduction, *Apology*, *Crito*, and *Gorgias*, by Sp. Moraïtes. This new Plato has met with a warm reception at the hands of M. Gardikas, a classical docent in the University of Athens, who assails it at a thousand vulnerable points. Moraïtes' modern Greek, both in point of style and syntax and orthography, he finds faulty to a degree unpardonable in a philologist. And as an interpreter of Plato the editor fails utterly to satisfy his critic; he understands neither Plato's words nor his grammar nor his ideas. Moraïtes' textual criticism fares no better at his critic's hands. Gardikas even accuses him of misappropriation of the work of other editors and interpreters of Plato. Gardikas closes his monograph with some wholesome advice to the older scholar for the improvement of the later volumes upon the first.

The critique appears a little too polemical and severe. But the criticisms are not general, but backed up with copious examples and citations by page and line. There are many points of criticism that the reviewer would like to take up in detail; but this is not our fight.

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Culti e Miti nella Storia dell' Antica Sicilia. By EMMANUELE CIACERI.

Catania: Battiato, 1911. Pp. x+324.

In this work we have gathered together in finished form, but with much additional material, the results of many separate studies by Ciaceri upon Sicilian cults and myths. The evidence from literature, from epigraphy, from archaeology, and especially from numismatics has been carefully collected and studied. Valuable too is the study of the survivals of antique ritual and beliefs in certain contemporary Sicilian festivals of the Catholic saints; such for example as the *fešta* of Saint Agata, a clear survival of the *Isidis Navigium*, still celebrated at Catania on March 5.

The work falls into five chapters: i, "Culti indigeni ellenizzati"; ii, "Miti e culti di carattere apparentemente orientale"; iii, "Le grandi divinità greco-romane"; iv, "Le divinità minori"; v, "Eroi e personaggi mitici"; and an index. To the reviewer these chapters appear of somewhat uneven merit. The treatment of the indigenous cults is sane and conservative. Only the cults of 'Αδρανός, the παλικοί, Δάφνις, πεδιοκράτης, and 'Ερμξ (*sic*) are demonstrably indigenous. Chap. ii, a good piece of destructive criticism, reduces the Phoenician element in the religion of the Sicilians to a minimum. It should serve as a corrective to the overemphasis on this element by Holm and Freeman. Especially convincing is the treatment of the Heracles myth, which Ciaceri rightly believes represents a Boeotian-Argive influence. In the chapter on the Greco-Roman divinities the author rightly lays stress on the position of Rhodes as the original seat for Sicilian cults

such as Ζεὺς Ἀταβύριος, Ἀπόλλων Καρνείος, Δημήτηρ and Κόρη, and upon the position of Syracuse and Gela as disseminating centers. The treatment of the cult of Δημήτηρ and Κόρη deserves special mention. Here, however, it would have been well to have set forth more fully the influence of the Sicilian cult upon that of *Ceres*, *Liber*, and *Libera* at Rome (cf. Wissowa *Religion und Kultus der Römer*, p. 246). The relation between the *θεογάμια* and the *sacrum anniversarium Cereris* seems reasonably sure. The combination by which Ciaceri reconstructs the features of the festival of Ἄρτεμις ἄγγελος is ingenious and convincing. On the other hand, chaps. iv and v, while valuable as containing convenient narrative summaries of the dispersion of the worship of the minor divinities and the heroes, do not give such clear evidence of independence and conservatism. The treatment of Daphnis, for example, is very slight, not to say sketchy. The author is unacquainted with the excellent study of the Daphnis myth by H. W. Prescott, *Harvard Studies*, Vol. X.

In general, the reviewer has felt that Ciaceri at times has allowed his usually conservative scholarship to be led astray in two directions. On the one hand, we have too persistent an adherence to nature-personifications as the universal solvent for all mythological phenomena. Cf. the treatment of the legend of the *fratres pii* for an example. Again, Ciaceri is led astray by his fondness for conjectural combinations—the besetting sin of all mythographers, ancient and modern. Many scholars will be unable to assent to the attempt to show a relationship between γερεάτις, γέρρα: γελεάτις, γαλεώτις, pp. 18, 19. Again on p. 177, even though the current explanations of the epithet βαιῶτις as referring to the ears of Aphrodite, or as showing some connection with the fish βαιών are rejected, one may hesitate on historical grounds to believe in the transfer of this cult from the Campanian Baiae to Syracuse. On p. 183, to infer from ἐπὶ ἱεροθύτα the existence of a cult of Hestia at Agrigentum is inadmissible, for ἱεροθύτης (cf. Stengl *Kultusaltertümer*, p. 46) is a generic term for a sacrificing priest. Other examples might be cited, but these will be sufficient to indicate that, as in all mythographic works, the conclusions of this useful and valuable study must be carefully tested.

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Adnotationes super Lucanum primum ad vetustissimorum codicum fidem edidit JOHANNES ENDT. Leipzig: B. G. Teubner, 1909. Pp. xi+445.

Of the two classes of *scholia* on the *Pharsalia*, the so-called *Commenta*—extracts and comments without the text of the poet—and the *Adnotationes*, the former existing in complete form only in the codex Bernensis 370 (C),